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desire does not and can not obtain adequate recognition in De Ruggiero's Italian and Neo-Hegelian philosophical perspective.

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La Philosophie Geométrique de Henri Poincaré. LOUIS ROUGIER. Paris: Alcan. 1920. Pp. 208.

This book starts from the thesis that sciences, according to traditional logic, consist either of rational truths, *a priori,* eternal, universal, analytic, and necessary, or of empirical truths, *a posteriori,* capable of revision, singular, synthetic and contingent. Kant's doctrine of the *a priori* synthetic judgment was an attempt to mediate between these positions, but unsuccessful on account of the complicated intellectual machinery involved. The correct position is that of the "geometrical conventionalism" of Poincaré.

The book is divided into two parts, of which the first deals with the logical and mathematical prolegomena to Poincaré's theory. The author aims at minimizing the amount of mathematical knowledge necessary to understand Poincaré's exposition, and while he is reasonably successful, there still remain enough formulæ and technicalities to puzzle readers who have not some mathematical attainments.

The second part of the book gives the theory of "conventions" and Poincaré's criticism of other positions, from empiricism to Kantianism. The author identifies Poincaré's position with his own, and professes to add nothing but certain confirmations from the recent utilization of non-Euclidean and four-dimensional geometries in problems of the physics of relativity.

M. Rougier has the true Frenchman's gift for clear exposition, but one misses at times the brilliant passages that enlighten, by striking figures of speech, Poincaré's own expositions, particularly in his later works such as the *Science et Méthode* and the *Dernières Pensées.* For the American reader, a frank acceptance of Poincaré's self-classification as a pragmatist would contribute to an understanding of his point of view. But of course M. Rougier was writing for a French audience. It is, however, good to have attention directed as often as possible to work like Poincaré's for there has never been his equal as an exponent of the theory of knowledge in relation to concrete instances of scientific achievement.

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